

# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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### THE HOPE OF THE CHRISTIAN.

A SHORT SERMON.

"The Lord is my portion, saith my soul, therefore will I hope in Him." Lam. iii, 24.

"Hope springs eternal in the human breast, Man never is, but always to be blest." Pope.

That the world we live in contains nothing which can satisfy the cravings, and fill all the desires of the human mind, is a truth so palpable that mankind universally have yielded their assent to it. In the pursuit after riches, fame, honor and power, to obtain the imagined concomitant, pleasure, or happiness, men in every age have been constrained to say, with Solomon the wise King of Israel, "All is vanity and vexation of spirit." The uncertainty of life, and the certainty of death, the brevity of the longest life, and the ephemeral duration of mortal existence granted to the great majority of mankind, are unwelcome truths; which intrude into the considerations, and disturb the dreams of ambition of worldly men. How often has the cup been brought to the lip—the goal reached to the last step—the pinnacle ascended within a stride of its apex—the last rung of the ladder of promotion in the grasp of the aspirant—the fabric of human achievement finished ready for the topstone—and the crown of ambition within the touch of the expectant, when the curtain has fallen, and closed the scene forever! These mutations, stamping with uncertainty all worldly goods and happiness, compel men to extend their thoughts, and give their contemplations to that "undiscovered country" to which they are hastening, and continually driven, on the current of time. Revelation and reason combine in proclaiming to the children of men the wisdom of considering their destination, and regarding with a respective value, the fleeting things of time and sense, and the enduring realities of "another and a better world." True philosophy consists in appreciating all things according to their real merits. False philosophy, which is but another name for sophistry and deception, deludes its votaries by erroneous representations, and finally guides, and leaves them in the darkness of uncertainty, or in the gloomy wilderness of despair.

Reader, the grasping hand of ambition must soon be unnerved by the touch of death. The expectant of fame, and the lover of riches and fleeting pleasures, will stumble on the threshold of fruition, and drop, unsatisfied, into the tomb. The blushing honors of time may bud, but the mildew of mortality will blast the blossom, and the candidate for a visionary immortality will miss the fruit. This is the portion of the children of men who make gold their god; who make riches their trust; who waste their existence in the pursuit of fleeting and transitory things; which either elude their grasp, or disappoint their expectations when a tardy and partial enjoyment rewards, with a parsimonious hand, their painful efforts. What is the hope of the worldling, whose portion is "vanity and vexation of spirit?" The delusion which prompts him to action says, riches, honor, and happiness. Experience answers, If such be the hope, the portion has been "vanity and vexation of spirit."

The prophet Jeremiah, from whose Book of

Lamentations I have selected my text, possessed a mind which was chastened by the wisdom from above. He grieved in spirit for the calamities brought upon his country and people by their rebellion against the God of Heaven; but he rejoiced in expectation of Divine support, and ultimate deliverance. He contemplated the condition of his people—his prophetic eye pierced through the horizon of time—he looked into the vista of eternity—he saw the benign purposes of the deity unveiled, and redemption and salvation shed a light which irradiated his understanding—he opened his mouth, saying "It is of the Lord's mercies that we are not consumed; because His compassions fail not. They are new every morning; great is Thy faithfulness. The Lord is my portion, saith my soul, therefore will I hope in him."

The LORD'S MERCIES—the LORD'S COMPASSIONS, which fail not—the LORD'S FAITHFULNESS, constitute the foundation of the hope of the christian, as they are manifested in Jesus Christ; and JEHOVAH the Lord, is his portion forever. The Messiah is the image, the true likeness, in all his perfections, of his father; and he reflected, as from a mirror, the boundless compassion, love and kindness of the King of Heaven. Therefore God the Father, manifested in Jesus Christ His Son, is the portion of the Christian; and because the Christian believes in God's mercy, that it will endure forever, and in God's compassions, that they will never fail, that they will be new every morning, he hopes in God; and this hope cannot be made ashamed. Here only is certainty. The cup of salvation will be drank—the goal of the Christian's hope will be reached—the pinnacle of Heaven will be gained—the ladder of faith will carry the Christian aspirant to the summit of his wishes—the building of God, eternal in the heavens, will receive the topstone—the crown of righteousness will encircle the brows of the Christian soldier—and the curtain of time shall fall on sublunar things, but to unfold to the recipient the unfading glories of God's eternity.

Reader, would you give a reason for the hope that is in you? Consider that of the prophet. He spoke of God's mercies—of God's compassions, that they fail not; for they are new every morning—of God's faithfulness. This merciful, compassionate, and faithful God, was the portion of Jeremiah; therefore he hoped in him. The prophet's hope was founded on the goodness, and the purposes of God. His own faith, or works, were altogether out of the question. It was his knowledge and belief of God's goodness, which induced him to confide in God. It was because he discovered, or rather that God revealed to him the truth, that the Lord is the portion of man, that caused the prophet to hope in him.

Is God, then, the portion of sinners? No. God is not the portion of sinners, says modern bigots. Why, then, should sinners hope in God? The reason assigned by Jeremiah for hoping in God is, that He, the Lord, is his portion. The reasons he assigned for believing that the Lord is his portion are, not that he Jeremiah is not a sinner, but that God is merciful, compassionate, and faithful. Will not the same reasons hold now? Has God changed? If God is not the portion of any one man, that man has no reason or ground for hoping in him. Can the sinner's

ignorance annihilate God's perfections? Will the sinner's faith clothe God with mercy, compassion, and bestow on him a faithfulness not possessed before? Let a simile illustrate the subject. A man has a portion, a good, property is an estate left for him by his deceased father; of which truth he is ignorant. He is in a suffering condition, and has no hope of relief from any quarter. This man is informed that his father has left him, by will, a portion. He believes the account, claims and receives his portion of his father's property. This man hoped, the moment he received evidence of the truth of the good news. But had his father left him no property, his condition could not be improved by his belief of a falsehood.

Has bigotry any more objections? Yes. You have omitted one verse which is in connexion with your text; and opposes all your doctrine. The prophet adds "The Lord is good to them that wait for him, to the soul that seeketh him." Now the inference is inevitable, that those who do not wait for, nor seek God, he is not good to. But the prophet draws no such inference. He declares a truth for the encouragement of mankind. The inference to my mind is the following: The prophet would induce unbelievers to believe in, wait for, and trust in or seek God; and he assures mankind for their comfort and hope, that God is good to those that wait for him; to them that seek him. For, assuredly, if, as we read, "God is good to ALL, and his tender mercies are over all his works," he must be good to mankind, indiscriminately, whether they seek him or not. If this were not so, a change in the sinner would produce a change in God. The father of the prodigal always loved his son; as much before, as after his son sought him. The father does not say, For this *rebel* was dead—this *rebel* was lost. The son did not always conduct like a son; but the father was always a father. An apostle of Christ has settled this question conclusively, by affirming of God, that "He loved us when we were dead in sins."

Has bigotry another objection? Yes. You confound believers, who are alluded to by the apostle, as the objects of God's prospective love, with the world, which has no part nor lot in the matter. Well, then, hear Christ. "God so loved the world, that he gave his only begotten son," &c.

There is no end to objections. There is an end to all cause for objecting; but the bigot and zealot will find fault so long as opportunity for caviling is presented. Christ and his apostles proved the truth of my statement. The Jews contested the ground with them inch by inch; and every confutation opened a new door to opposition. Sinners heard Christ gladly; but the Pharisees, the hypocritical and self-righteous Pharisees, rejected him, and scornfully opposed his doctrines. Pharisees in heart are the same now as they were in the days of Christ. How can mankind be induced to hope in God, by telling them that they have no portion in God, and no interest in Jesus Christ? Just as much would a man be induced to hope for his father's estate, for means to satisfy his wants, by telling him that his father died insolvent, and left no property. Is it true that all men have a portion in God, and an interest in Jesus Christ? Then it is false to assert the contrary. Is it true that

no man, who is an unbeliever, has an interest in Christ, and a portion in God? Then to tell unbelievers they have, is to assert a falsehood; and if they are persuaded to believe they have, they believe a falsehood.

But will not God deal with mankind according to their characters, or their moral, or spiritual conditions? Most assuredly. The good physician, orders medicines, if you please, physic, for the sick, and the well require no medicine. Reader, I will ask you a question—Have the sick any portion in the doctor? You must answer, that, whether they have or not, they need it far more than those in health.

Let us examine the bigots objection, that unbelievers have no interest in Christ. I think it is Paul who says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Why, Paul, this sounds strange—to save sinners!—Christ came into the world for this identical purpose—and this is a faithful saying, too, and worthy of all acceptance. Well, Paul, all this may be true, but very few now-a-days accept this saying of yours. It is also true that Christ preached the same doctrine, but, that is not evidence to men who are determined to damn sinners endlessly, and only save themselves, and some of their relatives who live on good terms with them, and a few of their complaisant neighbors;—that is, good folks.

There is an old maxim in regard to health, which will be very appropos in theology. It is this—"Let well alone." If a man is well, medicine will make him sick. If a man is good, you cannot save him; any more than you can find a thing that is not lost.

The world, that is, the theological world, has run stark mad on the subject of theology. Men have determined to improve upon the gospel of Christ. Luther, after the Pope, tried what he could do. Calvin undertook to improve upon Luther; as Luther had upon the Pope, and the Pope upon all the innovators who had preceded him. Now, with the improvements of Arminius, and, in more modern times, Hopkins, and from time to time a whole regiment of polemical understrappers and whippers in, the gospel, as they call it, who preach and propagate the whims and notions which are now uppermost, resembles the gospel which Christ and Paul preached, no more than the mutilated skeleton of an animal resembles the perfect creature, in the possession of life, health and symmetry. The story now got up and preached is, that mankind have no interest in Christ; and they must seek an interest in him. That Christ came to save men from hell. That Christ will save good men. That sinners, or wicked men will be tormented in their hell endlessly; and other absurd theories. Ministers are now paid large salaries to preach about hell, and damnation; and to prove the extension, and duration of the devil's kingdom. They have a new Christ—a new salvation—and a new religion. They teach that Christ came into the world to save the *elect* from HELL. Religion with them mainly consists in fattening clergymen, advancing cash, and otherwise favoring all their schemes to exalt themselves, and oppress the people with burdens, which they will not move a finger to ease, or remove.

Reader, it would be impious to assert that the Deity ever acted without a motive, or designed without a purpose; and it would be not less impious than absurd. An objector, therefore, is driven to conclusions, and the deductions arise in judgment against him, whether he will acknowledge them or not. God's language by his prophet is, "I have blotted out, as a cloud, thy transgressions, and as a thick cloud thy sins; return unto me, for I have redeemed thee." I ask, therefore, Has not that sinner a portion

in God, whose sins are blotted out? Has not that sinner an *interest* in Christ, who is redeemed, and called to return to his Savior? And are not all men emphatically sinners until they return? Is it not, therefore, a palpable contradiction of God's testimony, to assert that sinners have no portion in God? no interest in Christ? Has not the Deity a motive and a purpose in all this? Is it love or hatred? What motive shall be assigned to the theological sophist, who endeavours by all the means in his power to wrest, from their plain and obvious import the unequivocal, and solemn asseverations of the God of Heaven? "If they speak not according to this testimony, it is because there is no light in them."

Show me hypocrisy more rank, more foul, and vile than this. Tell me, ye perverters of God's revelation—ye corrupters of the testimony from on High, where is your sincerity? How dare you rob God of his honor, and the sinner of his rights? Why all your parade of affected concern for poor sinners? and the shedding of crocodile tears for the ungodly, when your fixed purpose is to cheat them of the truths of Heaven, and utter forgeries of that testament which conveys salvation to a guilty world?

There can be but few things in existence for men to select as the foundation of their hope of salvation, and acceptance with God. It is too obvious to require proof or illustration, that a man must hope in God, or in himself, or in his fellow man. It is not less evident that a hope founded in God's being, character, purposes, and perfections, excludes every thing else as a foundation of hope or expectation of salvation and forgiveness. Thererfore it follows, that the man whose hope is predicated on some imagined excellence or performance of himself, excludes all hope based on God's character and perfections, as well as his fellows. And the man whose hope has for a foundation the assistance, or influence, or opinion, or belief of his fellow man, necessarily excludes all hope in God, and in himself. From these considerations, it is certain that the wavering man, who divides his hope, trusting partly in God's goodness, partly in his own merits, and partly in his fellow man's faith or influence, may be said to have no hope; but to be the sport of his own whims or caprice. The Messiah when on earth, compared man's foundation of hope or acceptance with his Maker, to the foundation of a building. The house founded on a rock, withstood the storm, and remained firm, notwithstanding the war of the elements. But the man's house, or hope which was founded on the sand, disappeared, and was destroyed by the tempest. It is therefore evident, that there can be but two foundations of hope, however sophistry may diversify them; the Creator, and the creature.

It is not uncommon to hear a man say, "I trust I have a good hope." Well, if a man has a *good* hope, the question is settled; for on this subject there can be no room for conjecture; as a man's hope is necessarily good, sufficient, or it is bad, and insufficient. We hear a great deal said about men being born again; or, as I would suppose, born *from above*; as the translation should be. Strange to tell, in order to effect this divine birth, clergymen preach sermons about a hell, and a devil; and in this way endeavor to beget men to Christ; or make them subjects of *their* new birth. I think it was Peter, one of Christ's apostles, who spoke of being "begotten again unto a lively hope, by," not *news from hell*, and foolish stories about a *devil*, but "the resurrection of Christ from the dead."—Reader, throw aside all prejudice, and preconceived opinions, and answer in candor, Do not modern clergymen's new birth, and Christ's apostles new birth, constitute the antipodes of theology?

It appears that Paul and Peter's hope was founded on God, who raised his Son Jesus Christ from the dead; and Peter calls it a *lively hope*; that is, a hope which communicated to the recipient an invigorating principle, and raised him above the dull and dispiriting fears and doubts which uncertainty generates. To hope, is to expect; for there cannot be hope without expectation; nor expectation without hope, when the thing hoped, or expected is desirable and pleasant. A man may expect an evil occurrence, and not hope for it; but no man can be said to hope, in the full sense of the term, for the happening of an event which shall confer happiness, without having that *lively anticipation* which amounts to a real expectation of the desired blessing. This is, in very deed, the distinguishing characteristic of the hope of the Christian.

That I am right in my position that the Christian's hope necessarily includes, or amounts to a real *expectation* of the thing hoped for, may be shown conclusively by considering the faith of the Christian; and exhibiting the inseparable connexion which exists between a man's faith, and his hope of salvation. Faith and belief are synonymous terms. We cannot conceive of a man's confidence in the happening of an event, amounting to a real belief that the event will happen, and the man not expect the event to take place, precisely according to his belief. The contrary involves an absurdity which must give a shock to a man's understanding; for in an exact ratio with the doubt of a man respecting any possible occurrence whatever, must be the limit, or bound of his belief. Therefore it would be an absurdity for a man to say, I believe, and of consequence expect an event to happen, but, at the same time, I doubt it. Aside from the subject of theology, if a man should express himself in this manner, his neighbors would, with good reason, doubt his sanity.

With this view of our subject, Reader, and let it pass for the right one, until the contrary shall be proved, examine with a scrutinizing eye, and a searching trial, the faith of the man who has been begotten to a hope of salvation by alarming sermons, terrible doctrines, and horrible stories about hell and devils. There is not, there cannot be any thing in creation more certain than the laws of physical and ethical affinities. The experienced chemist knows that combinations of matter, palpable to human scrutiny, invariably produce the same results: and always according to the laws of affinities. Cause and effect have an immutable relation to each other. Analyze mind with chemical precision, and the result will demonstrate that the great Creator has established laws for the world of mind as well as for the world of matter; and that both, physics and ethics, are under the control of Almighty power, guided by Infinite wisdom, and prompted by unbounded goodness. Therefore, the same original or First Cause, made the way of transgressors hard, and ordained the laws of gravity and motion. If the tree is known by its fruit, I would ask, What kind of a tree is that, whose fruit is fear, doubt, uncertainty, and, frequently, despair, insanity, and death? I will venture a negative answer—It is not a tree of God's planting.

What is the faith of the christian? Or, what is that faith which consists, in its operation, in the mind of the believer, in a *real expectation* of good? An expectation which rises above the gloomy horizon of contingents, which continually darkens the atmosphere of the region of doubt and uncertainty. I answer, It is a firm and unwavering belief in the "purpose and grace of God, which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Lord and Savior Jesus Christ, who hath abolished death, and

hath brought life and immortality to light through the gospel." (2 Tim. i. 9, 10.) Reader, fix your eye on that glorious period, that consummating point in God's dispensation of salvation and redemption—the bars of death are broken—the tomb is burst—life succeeds death—immortality mortality and corruption, and light dispels darkness from the universe. Is this your faith? Does your expectation embrace all the glories of this period of splendid triumph? Will the morning of the resurrection wick your faith contemplates, dawn without a cloud? Has the light of your gospel revealed life, immortality, strength, glory, and honor? Is the feast of fat things which your hope pants for, a feast made for all nations? Are tears wiped from off all faces? and is death, the last enemy, swallowed up in victory? Can less than this *satisfy the hope of the Christian?*

The phraseology of the passages quoted, is worthy of minute attention. Jeremiah hoped in God when he was assured of God being *his portion*. Christ's apostles believed that death was abolished, when Christ rose from the dead, and communicated to them the joyful tidings that they, also, should rise in the heavenly image. Their hope in God was firm, and could not be shaken, when they received Christ's Gospel, or glad tidings of life and immortality, beyond the grave. It was with the confidence of a triumph, that Paul asked, "Who shall separate us from the love of Christ?" And it was a hope amounting to a real expectation, that prompted Paul to declare, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. viii, 38, 39.) Nothing short of this fulness of expression could accord with Paul's faith in God's promises, hope in God's mercy, and confidence in God's love manifested in and through Christ Jesus our Lord.

There is another particular to which I would direct the reader's attention, as explanatory of the cause of the unqualified confidence, and unwavering faith of Christ's apostles. They believed that the salvation of God for a sinful world, was of the *Lord's mercy*, as expressed by the prophet, "because his compassions fail not." Paul's declaration, (Rom. viii, 38, 39.) is precisely the same in import, but more full in expression. Paul declares, (2 Tim. i, 9, 10,) of the "purpose and grace of God," that it "was given us in Christ Jesus before the world began." But, mark the expression, reader, "is now made manifest by the appearing of our Lord and Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." The salvation of God, therefore, is independent of the agency, or action of the recipient of it. God's love to the world of mankind as manifested in Christ, existed before the world began. The immutability of God's character is a guaranty that cannot fail. His love must necessarily be co-existent with all his perfections, and his perfections as eternal as his being. Life, and immortality existed *before* it was brought to light by Christ through his gospel, or good news which he promulgated to mankind.

The gospel, and man's faith in, or belief of it, cannot make that true which was not true before. It was the communication of this truth, and the influence of God's Spirit of truth on the mind of Christ's apostles, which begat them unto a *lively* hope—it was Christ's resurrection from the dead, which the spirit of truth presented as demonstrable evidence of the resurrection of the church, the body, all men, of whom Christ is the Head, and beginning, and who hath in all things the pre-eminence.

This is the hope of the christian. Influenced by this hope, cheered by this expectation, I

ask, "Who shall separate us from the love of God which is in Christ Jesus our Lord?" I ask the unbeliever of God's salvation for all nations, all kindreds and people, to whatever religious sect he may belong, to answer. Tell me, can the *devil*? "Christ was manifested to destroy death, and him that hath the power of death, that is the devil." Can *death*? "Christ hath abolished death." Can *things to come*? The things to come are life and immortality. The gospel of Jesus Christ our Lord has brought these to light. The gospels of sectarians pretend to bring many things to light, which are involved in a darkness as black as their creeds. Can any principality or power, or any other creature, separate us from the love of God? It would be the maximum of absurdity, and the height of impiety, to say that any creature or power can separate God's redeemed from His love; from a love inherent in his Being, and co-existent with his perfections. What, then, shall separate us from God's love? Reader, "God is Love." What shall sunder the tie that unites love to love, in the bosom, counsel, and purpose of Heaven's King? Who can reply?

This hope is the sheet anchor of a world. This faith, and this only, receives as its end, "the salvation of souls." Can this hope make ashamed? It is in conformity with the *will* of God; "who *WILL* have all men to be saved, and come to the knowledge of the truth;" the "life and immortality brought to light through the gospel." It is in conformity with the *purpose* of God, and "the good pleasure of God; which he hath *PURPOSED* in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ." It is in perfect unison with the *decree* of God. "I will declare the *decree*, thou art my Son, this day have I begotten thee; ask of me, and I shall give thee the heathen thine inheritance, and the uttermost parts of the earth thy possession." It is in consonance with the mind of God; "who will not that any should perish, [negatively.] but [positively,] that all should come to repentance." Who "hath no pleasure in the death of him that dieth." Who "doth not afflict willingly, [wanton] nor grieve the children of men." Who "will not cast off forever." Who "is good to all and his tender mercies are over all his works." Who is "the *Loos* God, slow to anger, abundant in goodness, mercy, long-suffering, and truth, pardoning iniquity, transgression, and sins, and cleansing."

This hope is in conformity with the law of God; "for he that loveth fulfilleth the law." This hope is a bond of union with God. "For he that loveth dwelleth in God, and God in him." For the law requires that "all shall know God, from the least even unto the greatest"—that all shall love God, and love their neighbors as themselves.

This hope is in agreement, and one with the object, end and aim of Christ's mission; for he "tasted death for every man—died for the ungodly—came to save sinners—gave his flesh for the life of the world—will draw all unto him—came to save the world—gave himself a ransom for all men."

This hope is in agreement with the testimony of all God's holy prophets. For "the heavens must receive Jesus until the times of the restitution of all things; which God hath spoken by the mouth of all his holy prophets since the world began."

This hope is in unison with the feelings of kind parents for their offspring—with the feelings of all good children for their progenitors—with the feelings of all kindreds and affinities—and all ties, whether social, civil, or religious.

This hope is congenial with that charity, which is as diffusive as the dews of Heaven, or the showers upon the grass. Its arms of mercy cover the broad expanse of creation with the

panoply of love; and soothes the sufferer with promises which cannot fail—the cup of consolation which it presents to the mourner, is filled from the wells of salvation.

This hope has balm for the wounded mind. A physician for the moral maladies of a diseased world. It speaks peace to the troubled soul. It whispers to the sinner that the blood of Christ cleanseth from all sin. That a fountain is opened for cleansing. That God's ways are not man's ways, nor God's thoughts man's thoughts. It persuades the sinner to turn to the Lord who will have compassion; and to our God who will abundantly pardon.

This hope will smooth the bed of death—will light the pathway to the tomb. When flesh and strength shall fail, it will repose in the promises of the God of Jacob. When the heart shall cease to beat, the oath sworn to the fathers—the Lord Jehovah, will be an everlasting strength.

"*The Lord is my portion, saith my soul, therefore will I hope in him.*" This is the hope of the Christian. The unbeliever in this gospel, the scoffer of this hope, whether Pharisee or Infidel, must lie down in the light of the spark which he has kindled. "Life and immortality" is the boon given by Christ's Gospel. Christ Jesus, the Savior of all men, is the Light, and God the portion of the soul of every man, whose faith and hope is founded on the testimony of God and all his holy prophets—of Christ, and all his apostles. "Can this hope make ashamed? Can this faith fail in the hour of trial? Of him that hath this hope, and this faith, we may speak in the language of the Poet—

Should the whole frame of nature round him break,  
In ruin and confusion hurld,  
He, unconcern'd, would hear the mighty crack,  
And stand secure amidst a falling world.

Amen. H. F.

#### CIRCULAR LETTER.

*To all who love the Lord Jesus Christ in sincerity, the South Carolina Convention of Universalists sendeth greetings and Christian salutations.*

CHRISTIAN BRETHREN—Enjoying uninterrupted harmony and Christian love, our session has been truly pleasant. We received satisfactory evidence that the cause of truth is progressing in this region. and although the storms of fanaticism have raged around us the year past to an unparalleled degree, yet we have the pleasure of reflecting that not one of our members has been carried away with the desolating scourge. The interest manifested by the Council to encourage uniformity in our order, and to promote a closer connexion among our brethren, we hail as an indication of increasing love for the Gospel. The Constitution which will be submitted to the several societies, by the unanimous recommendation of the Convention, is the production of the mature reflection of the several members of the Committee by whom it was reported. Having notice that the subject would come before the Convention at this time, they early took it into careful consideration, and with their united aid, the *form*, as it was presented, was drafted with the utmost precision. The grand aim in preparing that instrument was, on the one hand, to promote the cause of Christ, and, on the other, to secure the rights of individual Christians. How far we have succeeded in effecting these objects, others will judge for themselves.

It was cause of some regret that the societies in Charleston and Laurens were not represented at our present session, though we have reason to believe that delegates were appointed by both. We hope the brethren in all the societies will

\*I have since learned that the delegates from Laurens society were prevented from attending by ill health.

ever feel the importance of participating in the doings of the Convention. If Gospel order is necessary, which is very apparent, it is manifest that a system of organization must be supported; and this can be done only by attending faithfully to the subject. And we trust that every person who has the spirit of Christ will take an interest in these matters.

Owing in part probably to the unpleasant state of the weather, our services were not as fully attended as we could have wished; but they were all listened to with interest and profound attention. On Sunday the audience was about as large as could reasonably have been expected from the very thinly populated country in which our meeting was held, when we take into view the fact that other meetings were appointed on both sides of us, as we believe, expressly for the purpose of hindering people from attending our services. Many are yet slaves to the clergy; but we trust it will not always so continue. Truth is already exerting a vast influence, and we are confident it will ultimately prevail, and teach mankind that they possess the right to think and act for themselves, and give them the blessed hope of a world's salvation.

Brethren—In view of the prosperity of our cause, we have abundant reason to rejoice with gratitude, and give thanks unto God for the manifold blessings he has bestowed on us. And surely these tokens of favor should stimulate us to persevering exertions to extend the influence of that Gospel that bringeth salvation to all men, by well ordered lives and conversation; avoiding even the appearance of evil; and by letting our light shine before others that they may be directed in the right way.

To every person who may read this letter, we would say, Trust in the infinite goodness of our Father in heaven, and love him because he first loved us. Receive the Gospel of Christ, through which life and immortality are brought to light, by that faith that works by love and purifies the heart, that you may have the hope which is an anchor to the soul, both sure and steadfast; and let not your light be hid under a bushel. And may the grace of God lead us into all truth and bless us evermore.

By order of the Convention.

ALLEN FULLER.

N. B.—Publishers of Universalist papers, whose publications circulate in this State, North Carolina and Georgia, are earnestly solicited to publish the foregoing proceedings of the South Carolina Convention of Universalists, that our friends may hear of our doings. A. F.

#### INDIFFERENTISM.

This is a new word. We find it in a late Bull of the Pope of Rome. It is better than the slang term of "Nothingarians," which is sometimes used in this country. We do not accept it in the sense in which the Pope uses it. He defines Indifferentism to be a belief that men of pious hearts and holy lives may be saved, although their faith may not accord with the creed of the Catholic church. Such a liberal belief as this he condemns, as it would go to show that it is no matter what a man believes, so that he *lives* a holy life. Our orthodox neighbors would agree with the Pope in his censure of this doctrine.

But, using the word as we are inclined to employ it, we fear that Indifferentism is one of the most prevalent heresies in our land. Thousands there are, all about us, who are indifferent on the subject of religion. This hardly has a place in their thoughts. And yet how is it, that men living amidst the evidences of the existence of God, of their indebtedness and accountability to him, can pass on through a whole life, and hardly raise one thought, much less one devout af-

fection towards the great author of their being and all the benefits by which it is filled! Are they not interested in the proclamation of the Gospel? Do they not care to satisfy themselves whether there is or is not a future existence, and whether that is to be a happy or miserable one?

O, more than sottish he, who midst the glare, Of heaven's eternal truth, can gaily pass A long the stream of life, nor raise one thought— One pious sentiment of gratitude—

Of love and reverence—to great Nature's king!

Christ. Int.

EXTRACTS FROM AN ADDRESS,  
To the People of South Carolina, by Thomas S. Grimké—Dec. 1, 1832.

Fellow Citizens—The ordinance passed by your Convention at Columbia, a few days since, as the supreme law of the land, is the grave, not the bridal chamber of liberty. However the power and triumph of party, may dignify it in the hour of its birth, with titles of glory and praise, no spirit of prophecy is needed to know, that when the revels of that unholy spirit shall have passed away, it will be regarded, even in the South Carolina of future years, with grief and mortification. In the sacred name of liberty, they have struck her down to the earth, with the iron mace of the despot. In the name of liberty, they have forged for their fellow citizens the chains of slavery. In the pure and holy name of liberty, they have polluted her shrine, they have laid on her altar the offerings of idolatry, they have trodden their fellow worshippers under their feet.

I ask no pardon, I make no apology for the boldness with which I speak. I am still a freeman, and the Convention may be assured, that so long as the liberty of speech, and the liberty of the press shall remain, there will be thousands, who will speak and write, as fearlessly as I do. And have they yet to learn, that the confiscation of property, the imprisonment of, the body, nay the loss of life itself, have no terrors for the brave and the free? Have they yet to learn that the dungeon and the scaffold are the pageantry of tyrants, in the eyes of the martyr to civil or religious liberty? Are they yet to learn, that they may torture the body, but cannot subdue the soul; that they may give the freeman a victim to their power; but cannot make him the slave of their will? Have they indeed yet to learn all the solemn lessons that liberty has taught amid the fires of persecution and the martyr blood of her children, that the freeman, like the christian, counts property, liberty and life, as dust and ashes, in comparison of his principles and independence? And I have studied in vain the history of free communities, and especially of this country; and I have loved and venerated in vain the noble qualities of American and Carolina character, if there be not thousands in this State, who are ready in the same cause, to yield up property to your confiscation acts, liberty to the loathsome of your dungeons, and life itself to the tragedy of your scaffolds. The punishments you may inflict, may be ignominious in your eyes; but posterity will honor them as the sufferings of the virtuous free. You may brand the grave of your victim, as the grave of a traitor, but the very next age will hallow it as the bed of glory. You may consign him to the death of the malefactor, but your own children shall acknowledge his title even to their gratitude and admiration. You may follow him with scorn and execrations to the gallows: may he be strengthened from above to make the last act of his life a prayer for his destroyers!

And, as though in mockery of the very names of judge, and trial, and jury, as hitherto understood, they have bound the judge and jury to disregard constitution, law and evidence, and to decide according to a fixed paramount rule. I

envy not the judge or the juryman, who is fit to be their instruments. Were I a judge or a juryman, before I would pollute my soul, and defile my lips with such an oath, this right hand should be stuck on as a cockade for the cap of a dictator, or a sign-board to point the way to the gibbet. What more could a despot do, than say to his subject, you may have the benefit of a judge and jury, but I shall so ordain, that they shall never decide in your favor? What would such judge and jury be, but commissioners to execute his despotic will to the letter; and what are theirs under this ordinance? A despot himself would not deign to call that a trial; and as surely as the Legislature, if they deem it necessary, will soon dispense with such useless machinery.

#### JANUARY 1.

A Meditation upon New Year's Day.

Let us consider this day as the first of our lives, and venture to anticipate, from the goodness of God, a repetition of those benefits which we have received from our first entrance into the world, to the present period of our existence. What blessings may we hope from that being, which has ever watched over us with the tender solicitude of a father; which, at the hour of our birth, presented us in our parents with friends that have supplied all our wants, and supported us through the helpless and unprotected state of infancy?

Without their fostering care, how could we have preserved our health, and all the comforts we now enjoy? Were it possible for us at that time to have reflected upon our destined fate, we should doubtless have looked forward with delight to the pleasures of our sublunar existence; now that we are capable of such reflections, it is pleasing to indulge the sensations our present happiness inspires, and our imagination dwells with rapture upon the sweet hopes of future felicity.

To-day a new career of life opens before us, in which, though more advanced to maturity, we still require a portion of that support we experienced, when, feeble and destitute, we first drew our breath. In the hour of danger, and in the time of affliction, we feel the necessity of a friend to support us, and of a companion to cheer our drooping spirits, who can smooth life's rugged path, and heighten all her pleasures.—And surely our heavenly father has already chosen for us such a friend; one who, when doubt and uncertainty perplex, will advise us how to act, and when misfortune threatens, will be our chief support and consolation; who, during the full tide of prosperity, will partake of our joys and who will assist our reasoning faculties when enfeebled and enervated.

It was not by accident or without design, that we came into the world. As a part of the great system of nature, our destiny is overruled by an all-seeing Providence, of whose designs respecting us we are ignorant, but who knows all and governs all with wisdom and harmony; and whatever unknown disasters impend, or unexpected benefits await us, this present year, let us bow down with reverence and with gratitude to his divine will. Whatever be our lot whether to endure the chilling blasts of penury, or to suffer the heart rending anguish of a once dear friend forgetting the ties of affection, let us strengthen our belief in the all-protecting arm of God. Though dangers may threaten, and persecution afflict we will yet look up to that Almighty Power which raised our feeble frame to its present state of hardihood, which cherished the tender bud from all the storms and perils that frowned upon its expansion; we will believe that He, who thus protected our infancy, will not be less the father and the supporter of our old age.—*Saturday Courier*.

## CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND F. PRICE, NEW-YORK,  
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, JANUARY 19, 1833.

SUNDAY EVENING LECTURES,  
At the Orchard-Street Church.

Subject for Sunday evening 20th. Popular Objection to Universalism: The JUSTICE OF GOD. Text, Coll. ill. 25.

## JUST PUBLISHED,

At this office, in a neat pamphlet form, for distribution, the CORRESPONDENCE, inserted in our last, between a member of the Reformed Dutch Church, and a Universalist. We believe this will be found an excellent little work to put in the hands of those disposed to examine into the spirit and doctrines of Universalism. Even the most fastidious of the Reformed Dutch, we should think, could not object to the MANNER in which the Universalists' argument is conducted. Price \$2, per hundred, 3 cts single.

## CONCERT OF SACRED MUSIC.

We take pleasure in acquainting our readers that a second Concert will take place at the Orchard-street Church on THURSDAY EVENING 24th inst. We have no hesitation in earnestly soliciting the aid and presence of every one who feels an interest in having good music in that Church. And we would bespeak the attention of the lovers of sacred music, generally, in countenance of these efforts to elevate the character of Church Music in the city.

From the very great approbation bestowed on the first Concert held in this Church, (notwithstanding the haste with which it was got up,) and a general wish to have it repeated, we doubt not the Choir will be gratified with an overflowing house. It is designed as the last for the season, and the Tickets are put at a very low rate, to accommodate families belonging to the Congregation.

Tickets 50 cents each, to admit a Lady and Gentleman, for sale at this office, at Riley's Music Store, Chatham-street, E. Bliss', and Bourne's Broadway, and S. Hammond's, 418 Grand-street.

## SOME MEN CREATED FOR ENDLESS MISERY.

Few christians are willing to ascribe to God a character so cruel as is necessarily involved in the idea that he created even one human being for the mere purpose of rendering him endlessly miserable. Such an act would make the Deity a monster; for we could conceive of nothing worse in a being possessed of infinite attributes, and whose moral character was the exact reverse of what the Deity's is universally acknowledged to be. Let us suppose the existence of the devil, a being whose every thought and wish is purely evil, who is opposed to all good who has no single redeeming quality in his nature, and whose only delight is in the misery he occasions or witnesses around him. Let us suppose this being possessed of infinite wisdom and almighty power. And now we would seriously ask, what could he do worse than to create sentient and intelligent beings like ourselves, with our thousand susceptibilities of pleasure and pain, and destined us to immortality, but yet create us on purpose to suffer unspeakable wretchedness. We would press this question home upon the judgment and hearts of our readers, and we beg them to answer it in sincerity to their own consciences.

We know it is impossible to give but one solution to this proposition. Such an act of creation

is evidently the most cruel it is possible for unallowable malignity itself to perform, nor can we imagine a being who under any circumstances could do worse.

If this is so, it should seem that we could ascribe to the Deity no conduct more wicked or cruel than to suppose that he created mankind, or any part of them, with the design of rendering them endlessly miserable. In other words, we could by no means more seriously blaspheme his holy and adorable name. We ascribe to him the worst character in our power. The Jews were guilty of blasphemy in attributing miracles of mercy to Beelzebub. But if we blaspheme in ascribing a good act to the devil, how much more do we blaspheme in ascribing to God an act which is as cruel as the devil under any circumstances could perform.

After these remarks, it may seem severe to charge any man, or any set of men, with holding opinions that involve so blasphemous an idea. We would willingly avoid so unpleasant a task, could we thereby perform our duty to the cause of Christ. To that cause we feel ourselves under paramount obligations, and the friendship of the world shall never deter us from vindicating the injured character of our heavenly Father.

We say, then, without reserve, that the system of doctrines known under the common name of Calvinism, does plainly and fully recognize the idea that God created "some men and angels," with the design and for the mere purpose, so far as they are concerned, of inflicting upon them endless and unutterable pains in hell. Nor do we make this declaration unadvisedly. We hold ourselves ready to prove it from the writings of John Calvin himself, from all Calvinistic confessions of faith, and, if need be, from the writings of Calvinistic divines in almost every age for the three last centuries. It may be interesting to the reader to see the language of Calvin on this momentous subject. Here then is a single paragraph, full to the purpose.

"Predestination we call the eternal decree of God, by which he hath determined in himself, what he would have become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death." Inst. Christ. Rel. B. III. cap. xxi, § 5.

The language of the Presbyterian Confession of Faith as "ratified by the General Assembly at their sessions in May, 1821," and acknowledged by every ordained minister in that denomination, is equally explicit.—It says:

"God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably foreordain whatsoever comes to pass." Chap. iii. § 1.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." § 3.

After being told that, God from all eternity unchangeably foreordained every event that transpires, and that he also predestinated some men and angels to everlasting death, we are informed that he created man. Consequently he must have created some on purpose for everlasting death. Afterwards we are apprised of the fall which it is said God "purposed to order to his own glory." By this fall we are then told all of Adam's posterity are "bound over to the wrath of God, and curse of the

law, and so made subject to death, with all miseries spiritual, temporal, and eternal." But "they who are elected being fallen in Adam are redeemed by Christ"—"neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only." If such language does not prove that God created the non-elect for the mere purpose, so far as they are considered, of making them totally and eternally wretched, then words have no meaning, and it is impossible to express any proposition whatever. S.

## SACRED MUSIC.

I think it was Wesley who said, "it was a pity to allow the Devil to have all the good tunes." He encouraged the use of many song tunes, believing them admirably adapted to the purposes of the sanctuary. There can be little doubt that much of the popularity of Methodism must be attributed to the popular style of singing in the Methodist denomination.

For my own part, I agree with Wesley. I have ever been fond of lively and enlivening airs. And I think it would be well were we to introduce many such into our churches. There is the "Bonny Boat," and "Auld Lang Syne"—[The choir at Father Ballou's Church, in Boston, executed the former piece most admirably, and the choir in Br. Everett's church in Charlestown, the latter—when I was in that neighborhood eighteen months ago.] And then there are others of a somewhat different character—"Bonny Doon," for example, and "Days of Absence," and the "Rose Tree," and others that might be named. Some of these have already been introduced into the public worship of God and I think the rest should follow.

The object of writing the following lines was, to furnish the choir of the society with which I am connected, a Hymn to be sung to that beautiful Air—"Farewell, farewell to thee, Araby's Daughter." With us, the Air, as a piece of Sacred Music, is called "Evangelist."

## HYMN.

God of creation, our Father and Savior,

Praise for thy goodness we humbly accord;

Crown'd with thy blessing, and blessed with thy favor,

Time has roll'd on in the love of the Lord:

Thou of all comfort the author and giver,

Ever may wo thy compassion proclaim;

Lauded and hallowed forever and ever,

Be the Almighty's adorable name!

Round us we gaze on the work of creation,

Wisdom and goodness in all things we see:

Brighter by far, in the work of salvation,

Shineth the grace that proceedeth from thee.

Forward we look, and the brightness of glory,

Dawneth resplendent from mansions above,

Ransomed from Hades, each soul shall adore thee,

Filled with the fruits of unsearchable Love!

Doubting and darkness forever departed,

Sighing and sorrow forever shall cease;

And, in the grace by Jehovah imparted,

Joy shall roll on, and the rivers of peace:

Thou of salvation the author and giver,

Oft may remembrance thy goodness recall;

Lauded and hallowed forever and ever,

Be the CREATOR and SAVIOR of ALL!

A. C. T.

## NEW LOGIC.

It is pleasing to observe the improvements of the age in which we live, to see the human mind going on from strength to strength, almost daily making new acquisitions, and gaining new triumphs.

Amidst the multitude of improvements of which this age can boast, none is more worthy our consideration than the new logic which some one has invented and others find it very convenient to use. We present the following specimen for the benefit of many who have deeply felt the insufficiency of the common logic to extricate them from unpleasant difficulties.

Several weeks since a ministering brother of the faith once delivered to the saints," spent a day or two in a pleasant village not a hundred miles from this city on the banks of the Hudson, and as is his wont, he entered into the "most convenient place to be obtained, and during the whole evening preached Jesus as the Messiah of God, and "the Savior of the world." He selected as the theme of his discourse that blessed declaration of the beloved disciple John, "God is love," and found occasion to say with him, "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." On the next Lord's day, or soon after, one of our Limitarian friends, we believe of the Methodist connexion, who stately labors in that place, and from whose mind "the vail remaineth untaken away," selected the same words, "God is love," as the subject of his remarks, probably with a design of counteracting, the influence of the licentious doctrine that "the Lord is good unto all and that his tender mercies are over all his works," which our Br. had inculcated. In the progress of his discourse it became necessary to dispose of a difficulty which has often tried the powers of better men than he; viz. to reconcile the idea that God is love, and good unto all, with the opposite idea that he will damn a portion of the human race to unutterable and endless tortures. He hesitated. But it was a trial only of a moment. His creed triumphed over his better reason, his better feelings, and the word of God. "It was the love of God," he said, "that created an eternal hell. It is the love of God that will consign sinners to it, and it is the love of God that will keep them there and torment them forever."

This we acknowledge as good logic as we have ever seen applied to the subject. Perhaps we do wrong in regarding it as original with the gentleman alluded to. Be it so or not, it is worthy the attention of all those who have a "seared conscience" and strength of nerve sufficient to use it.

S.

#### SKANEATELES, N. Y.

A letter in the last Christian Advocate and Journal, signed Samuel Bibbens, gives a very flattering account of the progress of Methodism in this place. "Universalism," the writer says, "has suffered an almost irreparable loss and some of its most respectable votaries, have abandoned the leaky hulk, and have committed to the flames the unworthy implements of its support." \* \* \* \* "Between fifty and sixty have found the Lord, and nearly that number have been received as probationers, in the bosom of the Methodist Episcopal church."

Really, Universalism must have been highly prosperous in this place, to have yielded so many "bold soldiers of the cross" and "bright converts" to Methodism, and still have left the poor Universalists enough to give them a "local habitation and a name" here, as we believe is indisputably the case. A Universalist Meeting-house was erected last summer, and our cause we understand is in a prosperous condition—perhaps so prosperous, that the small num-

ber of "fifty or sixty" of "its most respectable votaries" would not be missed by our friends! The letter, however, really bears the mark of the "marvellous," and we seriously apprehend that these converts would prove, on examination, to be much like the "Converted Universalist" at Southold, L. I. which our readers will recollect the Advocate proclaimed to the world about a year since.

Reader, how long a period has passed, since individuals were converted, by hundreds, from the "soul destroying heresy" of Methodism, in the representations of another popular denomination of Limitarians? The lesson ought to profit our Methodist friends. P.

#### WAS WESLEY A UNIVERSALIST?

A late New-York Evangelist contains the following :

"A statement is going the rounds of the Universalist papers, calculated to make the impression, that John Wesley was a Universalist. The evidence mainly relied on, is a eulogy on Wesley and Fletcher, written by the celebrated Mr. Winchester. To this is added some quotations from Wesley's writings, which are supposed to be capable of being interpreted into a Universalist meaning."

Here follow extracts, and remarks of the Wesleyan Journal, to disprove Wesley's Universalism. The Evangelist closes with these remarks :

"We think a general currency ought to be given to this complete vindication of an eminent and successful minister from so grievous a charge; and we hope our editorial brethren generally, will not fail to notice it."

It must be truly a "grievous charge" against "an eminent and successful minister of the gospel" to accuse him of *hoping, wishing, and praying*, for the final *holiness*, and consequent *happiness*, of *all*; and a "complete vindication" therefrom, must certainly be an unenviable situation. Strange indeed, is it, that men of sense, and otherwise, we doubt not of benevolence, will on the subject of religion, sacrifice every feeling of kindness, at the shrine of party—for we can regard it as nothing more or less. Setting aside altogether the truth or falsity of the affirmation, that Wesley was a Universalist, we should think the holiest and most benevolent feelings of the human heart would lead every one to *hope*, and to *wish*, and to *pray* for the glorious consummation of the doctrine, however deficient the evidence might be in his mind, of its *truth*. Yet there is an insuperable objection in the minds of some, to go to Heaven, if so be there is the least prospect, either now, or hereafter, of their poor wicked neighbors ever reaching that blessed abode, through the transforming influence of the Gospel of Christ. We say *transforming* influence of the Gospel, for they have time and again been told that Universalism knows no salvation IN SIN, and yet they quarrel with its results, and in their estimation it is a "grievous" insinuation, against a "successful minister," to even suspect him for a moment of believing it. P.

The Trustees of the Clinton Liberal Institute have it in contemplation to buy a farm, on which students may labor an hour or two each day for the promotion of health, and in part pay of board and tuition.

#### Original

#### SCRIPTURE ILLUSTRATION—NO. V.

"And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth as sweet as honey. Rev. x. 10.

The ancients made use of several sorts of materials in making their books. Plates of lead or copper, brick, stone and wood, were all by turns employed to engrave such things upon as they were anxious to preserve. After a time the leaves of the palm-tree were used, being more convenient; also the finest and thinnest bark of trees. "Hence," says Calmet, "the word *liber*, which denotes the inner bark of trees, signifies a *book*. As these barks were rolled up the more readily to be carried about, the rolls were called *volumen* or *volume*." Dressed skins were also used. But the oldest and most common material for writing upon, appears to have been the *papyrus* reed very common in Egypt, and other places. It is stated, that about 1800 manuscripts written on this substance were found in a chamber of an excavated house in the ancient city of Herculaneum. Rolls of *papyrus* manuscripts probably the oldest in the known world, have been also found in the hands of Egyptian mummies.

"The *papyrus* reed is still known in Sicily: and a small manufactory of it is established at Syracuse, to gratify the curious. It is prepared thus: Two layers of the medulla of this plant are glued to each other, and the fibres crossed in order to give more consistency to the leaf." (See Calmet's Dic. Art. Book.)

The Egyptians did, and now do, use the *papyrus* as an article of *food*, and the idea of eating a book made of it would not be so absurd as it would be among us, who know nothing of books, except those of paper.

The following extract from a volume of travels, as given by Calmet, may throw some light on the subject. "Insomuch that the Turks said frequently, and justly of them that other nations had their learning in their books, but the Tartars HAD EATEN THEIR BOOKS, and had their wisdom in their breasts, from whence they could draw it out as they had occasion, as divine oracles." (Busbequius, Trav. p. 245, Eng. tr.)—Perhaps we are not to believe, that John actually ate the book presented to him by the Angel, but merely treasured up its contents, so as to have them ready to impart to others as occasion required. Indeed we are led to this belief by the verse immediately following the one in which it is said he ate the book. "And he (the Angel) said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings." implying that he was to prophesy to others what was revealed to him. The book was not intended to benefit himself alone.

"Capt. Clapperton mentions a most remarkable custom, which he found in the interior of South Africa, that is worthy of notice, in connexion with this subject. It is this: when the Mahometan converts do not understand the Arabic language, the most approved mode of imbibing the contents of the Koran, is by tracing the characters with a substance on a smooth, black board, then washing them off, and swallowing the liquid!" (See Calmet's Dic.)

C. M. S.

#### RELIGION.

"Religion, what treasures untold  
Revere in that heavenly word;—  
More precious than silver or gold,  
Or all that this earth can afford."

Religion, like most other blessings, which our heavenly Father has bestowed upon us, by men, has been strangely perverted from its original purpose. The object of religion appears, originally to have been, to ameliorate the present condition of man—to preserve him in his pri-

the state of purity and happiness, and when he had departed therefrom, to reclaim and restore him. This appears to have been the primitive design of religion. But how strangely has it been perverted from this purpose! Men, instead of using it for such an end have made it subservient to their designs of self-aggrandizement, and to obtain unlimited control of the minds, and consequently of the persons of their fellow men.

Pure, and benevolent, and lovely as is the religion of Jesus Christ, it has been, and even now, is supposed by many, to be chiefly valuable, for its informing men how they may, and enabling them to escape the punishment, which the judge of all the earth, has seen fit to annex to his law, for sin and disobedience, instead of being designed to lead men from sin, and thereby rendering this life a scene of peace and joy. In this way, the religion of Jesus, is made merely a scheme, by which, to cheat divine justice out of its demand, which, surely, represents it in a light, far from its original, and makes it appear in a most insignificant and unworthy view. But, for our own part, we consider religion in a very different light. We think, it was designed to benefit us in our present life, by inspiring us with the most exalted hopes, purifying our lives and affections—making us good husbands and wives, fathers and mothers, brothers and sisters, companions and neighbors and citizens. And, if it does not answer this end, it does not effect what was its original design, and is worthless so far as it concerns society. Pure and undefiled religion is completely calculated to make us what God designed, and nature is capable of becoming. It is calculated to make us kind, and benevolent to all around us—to fit us to live as becomes rational beings; and in preparing us to live well, it prepares us to die, and at that hour enables us to look back upon lives devoted to that which adorns human nature, and derive comfort from it, and to look beyond the confines of the tomb with hopes big with immortality.—*Universalist Watchman.*

#### CALVINISM AND ARMINIANISM.

It has long been a curious topic of remark, that orthodox preachers contrive, some how or other, to make absolute decrees, and man's free agency, go together in their discourses; so that man is wholly governed and led by the overruling power of God in every act and thought whether good or bad; but at the same time is so perfectly free that he may conduct contrary to the will and purposes of God, so as to deserve eternal misery! In former times, and in the present age also, many good people have supposed that there was a peculiar mystery on this subject, and that the preachers understood it perfectly, although they could not reconcile it. Little did they think, that the preachers were so ignorant as to contradict themselves; and that their minds were so ill disciplined as not to know whether their doctrines harmonize or not. But such has evidently been the fact.

How many sermons have we not heard, in which the preacher represented that the providence of God extends not only to the operations of nature, but to every feeling of the heart and action of the life; that man could do nothing but in God's strength, that he could not repent, or be converted or holy without the special operations of God's spirit; that men are totally depraved, that all their actions, even their prayers and religious exercises, are sinful until changed by the sovereign grace of God. Then in the same discourse has he gone on to exhort sinners to repent, to watch unto prayer, to give themselves up to Christ, and to warn them of the awful consequences of neglect, as if the work of repentance and moral change depended wholly on the creature. Every urgent motive that the preacher could think of, was brought forward

to impel the sinner to action; while the sinner set motionless and petrified, not daring to move because every motion was pronounced sinful.

Such has been the preaching and still is of men, to whom the public look for light, presuming at least that they know enough, not to contradict their own words. This has been noticed by some individuals among the orthodox themselves.—We recollect to have seen a published letter, written we think by Rev. Prof. Woods of the Andover Theological School, alluding to this subject, and intimating that this contradictory preaching was not quite *honest*.

There are two manifest contradictions in such preaching (if no more.) First, it represents men as free agents, whose freedom extends even to the power of self-conversion; while it represents that the power of converting the sinner rests wholly in God. And secondly, it sets forth the manifest absurdity of punishing the creature to all eternity for neglect, while it represents that conversion depends wholly on God, and that every effort is a crime.—*Christ. Pilot.*

#### ANOTHER FALSEHOOD REFUTED.

The last Magazine and Advocate contains the following, in refutation of another of the favorite misrepresentations, of Limitarians, in regard to the death-bed of Universalists:

*"South Chili, October 9, 1832.*

"Rev. A. H. CURTIS, Dear Sir—Your communication to the Trustees of the Universalist society in Chili came into our hands on the 7th inst. wherein you express a desire to know the truth of the report, as circulated by the Rev. Richard Deforest, late of Chili, now a preacher of Presbyterianism in your place—which is, that a respectable gentleman, of the town of Chili, by the name of Nash, who, for many years, was a substantial Universalist, renounced his sentiments on his death bed, and died in the greatest horror, through a conviction of the reality of an endless hell."

"We have obtained the certificate of the widow of Jared Nash, deceased, (who is the only man by the name of Nash, deceased, in the town of Chili, to our knowledge,) which we herein insert, signed by her own hand.

"I do solemnly certify that my husband, Jared Nash, never did, to my knowledge, profess to believe in the doctrine of Universalism—neither did he, on his death bed, renounce any religious belief, or intimate, in the most distant manner, a conviction of the reality of an endless hell, but barely confessed himself a sinner.

*BETSEY NASH.*

"We do freely certify that we have known and lived neighbors to Mr. Nash, deceased, for ten years, and never heard that he believed in the doctrine of Universalism—neither has such a report been circulated in this vicinity as that stated by the Rev. R. Deforest.

*A. T. LACY, W. PIXLEY, P. CARPENTER.*

A Universalist Meeting-house was dedicated at Waterville, Me. on the 1st inst. and one at Great Falls, N. H. on the 13th.

#### LETTERS AND REMITTANCES. Received at this Office, ending Jan. 9th.

A. C. Norwalk, 2d vol. \$2; G. W. Montgomery, \$50, credited to individuals as directed; R. E. B. Trumbull, 2d vol. \$2; D. L. Huntington, 2d vol. \$2; S. E. Bridgeport, 2d vol. \$2; J. W. Easton, Penn.; S. C. J. 2d vol. \$2—N. C. 2d vol. \$2—A. A. 2d vol. \$2, all of Hightstown; P. M. Randolph, 2d vol. \$2; G. A. Stamford, 2d vol. \$2, \$1 for pamphlets; P. M. East Bloomfield, for J. B. and S. P. L. 2d vol. each \$2; W. P. P. Bents, P. O. \$10; Mrs. S. B. Skaneatelas, 2d vol. \$2; P. M. Clinton, Ga. Rev. L. L. S. Perry Village, 2 letters; A. C. T. Philadelphia.

We acknowledge the receipt of an excellent Sermon on the Atonement. There is no name attached to it, but from its post mark, and the hand writing, we judge it is from a respected ministering Brother in Massachusetts. We thank him for this favor, and shall be happy at all times to hear from him, and hope it may be frequent. The Sermon will appear next week.

We also acknowledge the receipt of a Funeral Sermon from Br. L. L. Sadler. His request will be cheerfully complied with. We shall give the earliest possible insertion to it.

#### MARRIED,

In this city, on the 5th inst. by the Rev. T. J. Sawyer, Mr. Lawrence W. Green, and Miss Mary D. Dexter.

#### DIED,

In this city, on the morning of the 13th inst. Henry Scott, son of Henry Byrd, aged 4 months.

In this city on the 13th inst. Abigail S. daughter of F. A. Hutchings, Esq. late of Boston, Mass.

In this city on the morning of the 15th inst. Julia A. daughter of J. Smith Dodge, aged three years and three months.

"Thou wert so like a form of light,  
That Heaven benignly called thee hence,  
Ere yet the world could breathe one blight  
O'er thy sweet innocence:  
And thou, that brighter world to bless,  
Art passed with all thy loveliness.

Oh! had'st thou still on earth remained,  
Vision of beauty, fair as brief,  
How soon thy brightness had been stained  
With passion, or with grief?  
Now not a sultry breath can rise  
To dim thy glory in the skies."

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## INFANCY.

Slumber on sweet infant,  
Slumber peacefully;  
Thy young soul yet knows not  
What thy lot may be.  
Like dead leaves that sweep  
Down the stormy deep,  
Thou art born to sleep—  
What is all to thee?

Thou can't slumber by the way,  
Thou hast learnt to borrow  
Nought from study, nought from care;  
The cold hand of sorrow  
On thy brow un wrinkled yet,  
Where young truth and candor sit,  
Ne'er with rugged pen hath writ  
That sad word, "To-morrow."

## THE PARTING.

When forced to part from those we love,  
Though sure to meet to-morrow—  
We yet a kind of anguish prove,  
And feel a touch of sorrow.

But, oh! what words can paint our fears,  
When from those friends we sever—  
Perhaps to part for months, for years,  
Perhaps to part forever?

EIGHTEEN HUNDRED AND THIRTY  
THREE.

EXTRACTED FROM THE LAST NEW-YORK MIRROR.

\* \* \* It is New-Year's eve! a season that I, for one, always felt an especial delight in. There is about it a mixture of mirth and sadness, of joyous anticipation and melancholy regret, that suits one of my temperament. It is a fitting time, too, for cogitation, and the birth of important and solemn thoughts. A great change is taking place. One year more from our slender stock is on the point of rolling away, to "join the past eternity." Time is about to close another volume of his works, in which our good and bad deeds are registered, and to lay it quietly by amid the records of what has been, until it is wanted for final inspection. It is "iron-clasped and iron-bound," and can no more be opened by us. What is written there can never be erased—the slurs and blotches must all go—and that word *never* ought to make us pause before we stain the fair, clear page of the daybook, which will to-morrow be laid before us with foul thoughts or unmeet actions.

New year's eve! It is a season for calm, melancholy retrospection—for nearly all retrospection is melancholy—the mind naturally reverts to the past, and images of things that have almost faded away and become forgotten dreams, amid the bustle and hurry of business, and the small cares and meannesses of life crowd vividly back upon the memory.

"The eye that shone  
Now dimm'd and gone,"

beam on us again through the long vista of departed years, though even with a kinder and mellower luster than of old; and the good hearts and true, that the cold green grass grows silently over, are again beside us. They, the dead, welcomed in many a new year with us once, were glad and joyous, and passed the bottle and the jest, and they are gone! The songs they used to sing, the very tones and inflections of their voice, all their little whims and peculiarities, become again clear and distinct. \* \* \*

The new year's day itself. Who will say that happiness is not good for man; and who will say that there is not a greater quantity to be had at a cheaper rate on this day than on almost any other? The atmosphere seems impregnated with this delicious essence. Men smile instinctively as they pass along the streets; and if the ice thereon happens to play them a slippery trick, and they tumble, they complacently gather themselves together again, and go on their way rejoicing; it is a new year's day, and

they are not to be put out of humor. Fires blaze brighter in the parlor—so do ladies' eyes; and kitchens emit odors to which those of "Araby the blest," are faint and powerless; inasmuch as they are not only delicious in themselves, but furnish hints of a higher state of felicity, which "the coming on of time," (dinner time,) will probably perfect. I know not any place where this day is more liberally, pleasantly, and judiciously "kept up," than in New-York. I admire, in an especial degree, the custom of the fair dames of Manahatta arraying themselves in their most inviting habiliments, and staying at home to dispense unto their several male acquaintances, as they call, generous, exhilarating cordials, or coffee and other sobrieties, as may suit their respective inclinations. It is, however, a trying day for the gentlemen, who have to effuse all the good things they can invent, borrow, or steal, in order to keep up their character for sprightliness, so that there is often a much greater expenditure of wit, than many of the parties can prudently afford.

And yet, despite all this, I am afraid that new year's day, and other old-fashioned celebrations of the sort, are rather getting into disrepute. They are regarded by many as fragments of ancient barbarism—musty relics—remnants of the absurdities of the dark ages, which ought and must, (to quote the slang of the day,) give way before the rapidly increasing spread of intelligence and civilization. \* \* \*

For my own part, I regret the gradual disuse of many of the old festivities and holidays of our ancestors, which were ever and anon recurring to diversify the still life of existence, by an occasional glimpse of the picturesque. They added to the enjoyment of all classes, particularly of that which stands most in need of added enjoyments. They invigorated the heart, refreshed the feelings, and formed a little episode in the poor man's year, that was looked onwards to with gladness, and remembered with satisfaction; besides forwarding the great purpose of creation, by bringing the juvenile of both sexes together in a pleasurable mood, thereby laying a train for an innumerable quantity of matrimonial experiments. But one by one they have withered away before the steady advance of business, and a higher state of civilization—real and counterfeit. Easter and Whitsuntide are now little more than names; and that most delightful of ruralities, dancing round the Maypole, and choosing the "queen of May" from the prettiest lass of the village, has become nearly obsolete. Let us, therefore, hold fast by the bright days left us, which periodically encourage innocent gaiety and lightness of heart. Let us still preserve a few green, shady lanes, branching off from the great Macadamized turnpike of human life, down which we may stroll for a brief season, and refresh ourselves, by exchanging dust for verdure, flintstones for flowers, and the eternal jangling and bartering of business, for the melody of birds and the murmuring of brooks; even though we lose what the worldly and would-be-wise tell us can never be regained—time and money.

## EPITHETS.

The meaning of the word *wretch* is one not generally understood. It was originally, and is now in some parts of England, used as a term of the softest and fondest tenderness. This is not the only instance in which words in their present general acceptation bear a very opposite meaning to what they did in Shakespeare's time. The word *wench*, formerly, was not used in that low and vulgar acceptation that it is at present. *Damsel* was the appellation of young ladies of quality, and *dame* a title of distinction. *Knave* once signified a servant; and in an early trans-

lation of the New Testament, instead of "Paul the servant," we read "Paul, the knave of Jesus Christ." On the other hand, the word *companion*, instead of being the honorable synonym of associate, occurs in the play of *Othello*, with the same contemptuous meaning which we now affix, in its abusive sense, to the word "fellow;" for *Emilia*, perceiving that some secret villain had aspersed the character of the virtuous *Desdemona*, thus indignantly exclaims:

"O, heaven! that such *companions* thou'rt unfold,  
And put in every honest hand a whip,  
To lash the rascal naked through the world."

Chambers Edinburgh Journal.

Riches are servants to the wise—but they are tyrants over the soul of the fool.

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